Home Mission Echoes

"The country for which I lifted up mine hand to give it to your fathers."

Vol. IV. OCTOBER, 1900. No. 10.

After the Snow in California.

510 Tremont Temple
Boston

"Topics of the Year."

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HOME MISSION ECHOES.

This paper is published monthly under the auspices jointly of the American Baptist Home Mission Society and the Woman's American Baptist Home Mission Society, and represents in a concise manner the interests of both organizations. It aims to make a cheap, popular Home Mission periodical, attractive in its mechanical features, interesting to old and young in its varied contents with numerous illustrations during the year. Mrs. M. C. Reynolds is the general editor, and Mrs. Jas. McWhinnie, assistant editor. Rev. H. L. Morehouse, D. D., has charge of the Home Mission Society's Department, and Mrs. Anna Sargent Hunt charge of the Department for "Our Young People."

Note the remarkably low terms: Subscription price per year, twenty-five cents. Five copies and upwards to one address yearly twenty cents each.

Pastors, Sunday School Superintendents and all friends of Home Missions are invited to promote the circulation of the paper.

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Hints and Helps.

Topic for the October Meeting.

The Outlook.

Rally Meeting.—In order to observe adequately the first year of the new century, all the forces must be rallied at the very beginning of the fall. Let this meeting be a preparation for the grand twentieth-century movement.

Suggested Program.

Scripture Reading.—Suggested selection: Isaiah 45, in part or whole.

Prayer.—That God will crown the year with His goodness, that many and well-equipped reapers may be sent by us, and that the harvest may be plentiful.

The Field of Work and How Carried on.—See our leaflet on organization.

The Needs of the Field, as Gleaned from the Annual Report of 1899 and 1900.—1. From officers. 2. From teachers.

Paper: "The Outlook."—This article, prepared by the Corresponding Secretary, may be had upon application to Mrs. McWhinnie, 510 Tremont Temple, Boston.

Paper: Advantages and Disadvantages of Apportionment.—Including a statement of the apportionment to your own society. Prepare with a view to arousing a brief discussion of the merits of the question by the members.

Personal Question: To what extent will you help in this work?

Music.—Intersperse either hymns or solos, according to the talent and taste of the society, but let it accord in spirit with the rest of the meeting.

Home Mission Echoes

"Our Echoes roll from soul to soul,
And grow forever and forever." — *Tennyson.*

Vol. IV. OCTOBER, 1900. No. 10.

The Woman's American Baptist Home Mission Society.

The Outlook.

AN outlook is what we see when we look out. Each individual, therefore, has an outlook peculiar to himself, unless the object is seen from another's point of view. In riding through a strange country, a company of people became enthusiastic over entirely different things. If an intelligent guide is with them, he points out leading objects of interest, until all see the scenery through his eyes. In our missionary work we hear various opinions expressed regarding the value of different departments of Christian service. One emphasizes foreign missions, another home, still another favors domestic missions, some have no faith in educating negroes, others do not believe in the Chinese. We could accomplish very little in Christian work, if each worker followed his own inclination. We should see the needs of the field from Christ's point of view. His calm, pitying eyes looked down from the heights of His sinless character upon fallen humanity with tender love. The Jew and the Gentile are alike to Him. He came to save the lost. In order to have the broadest outlook for our home mission work, we must have a range of vision widened by communion with Christ, and study of His Word. We are not symmetrical Christians until we look upon every lost soul with Christ's eyes, and determine to win him for service.

As we glance at the work we have taken upon us, for the year ending April 4, 1901, we must be impressed with its magnitude. The support of fifty-four teachers and missionaries is not a light task. We sent one earnest worker, Mrs. J. P. Duggan, to Ponce, Porto Rico, in October, 1899, and she will continue her valuable work upon this island. She pleads eloquently for a helper.

At the urgent request of Rev. H. R. Moseley, of Cuba, we have pledged ourselves to support a teacher in Santiago, Cuba, who will sail in October for this needy field. The work upon these islands cannot be delayed indefinitely. Any work among this people must be done at once, if we would win the women and girls from the lifeless churches to which they belong. Can we not urge the women of our churches to remember, as urgent pleas come to them for other places of home mission work, that the women of New England are pledged for the *salaries* of the teachers in all our mission fields, and do not divert funds for other purposes? May every woman in New England begin the twentieth century with a wider outlook, which will result in increased prayer and more generous gifts.

THE opinion seems to prevail that Mr. Rockefeller has, by his generous gift to Spelman Seminary, relieved all the necessities of this excellent school. Mr. Rockefeller has given a large amount for needed *buildings*, but boxes and barrels will still be required.

THE question has been asked, "Shall we have the Thanksgiving offering in November this year, as last?" Yes, we shall send out the envelopes for the churches, and we hope there will be large gifts coming to us from thankful hearts. The Thanksgiving offering will be included, however, in the apportionment which each church will receive from its director.

Missing the Tide.

ONCE I was staying at the seaside, and one of life's joys in the evening was to see the fishing boats come home. They used to wait outside until the tide rose high enough to enter the harbor. It was pleasant to see them come up in the setting sun, and the men go home to the cottages. One night a boat missed the entrance. They were careless or they did not tack properly. The others were all inside. A feeling of pity for that boat came over me, just as if it had been a living creature.

I rose at night to look out of the window. There it was; it had missed the tide. Men and women, the greatest tide that runs is the tide that carries us into the kingdom of God; and the most splendid effort of wisdom within a man's power is to seize the tide when it is at its flow.—*Rev. John Watson.*

Items.

WE have heard frequently by postal from our president, Mrs. Coleman, and our clerk, Mrs. Lathrop, who have been travelling in Europe during the summer. Ere this paper reaches our readers they will be at home, after a delightful journey of three months.

MISS H. E. GILES and Miss M. B. Packard have been spending the summer at Bonnie Crest Inn, Skyland, N. C. A recent letter from Miss Giles informs us that she returned to Atlanta September 1st.

PROFESSOR TEFFT and Miss Mary Tefft have been passing the summer at Cottage City. Rev. L. G. Barrett and wife have also been at this restful summer resort.

A LINE from Mrs. E. H. Rishel tells of her safe return to Kansas, and of her enjoyment of her Eastern trip. Before this she will be on her way to New Mexico.

MRS. J. C. ANDREWS arrived in Salt Lake City, much improved in health, from her visit to New England. She has spent the month of August in Mineral, Idaho.

REV. C. S. BROWN, of Winton, N. C., has had a hard summer. The anxiety incident to the recent election has worn upon him. With characteristic hopefulness he believes in his people and in an over-ruling God.

MISS S. E. OWEN and Miss Constance Harvey, of Mather School, have passed the summer in Springfield, Mass. They return to Beaufort about Sept. 25th. Mrs. Mather, who has remained at Beaufort, suffered extremely from the heat, which has been unusual even in Beaufort.

IN a letter printed in this issue from Miss Stein, of Fresno, California, she speaks of her experience in taking the census of the Chinese in Fresno. By invitation of the commissioner, she undertook this work because of her familiarity with the Chinese language.

OUR readers will follow with loving sympathy and earnest prayer the foreign secretary of the Woman's Baptist Foreign Mission Society, in her trip among our stations in Asia. We believe this visit of Mrs. Safford will be full of blessing to those missions and to the churches upon her return.

A LETTER from our former teacher among the Indians, Mrs. Agnes Bryden Steadman, gives us a glimpse of her life in Corea. She sends a picture of her baby and his Corean nurse, one of the converts to Christianity.

NEW ENGLAND has been favored this summer by having in our midst Prof. John Hope and wife of Atlanta Baptist College, Atlanta, Ga. We regret that so many of our church people were away during the summer, and have lost the opportunity of meeting these cultured workers.

WE have been glad to welcome to New England, for a brief visit, Mr. N. W. Collier, principal of Florida Baptist Academy, Jacksonville, Florida, and Rev. C. L. Purce, president of State University, Louisville, Ky. These brethren are doing good work in their respective fields.

Treasurer's Outlook.

WHEN the treasurer's book closed April 1, 1900, it was with a balance to the credit of $1,095.62. This was a cause for thankfulness; but it would have been sad indeed to have reported a deficit, when we recall that the year previous we had reduced our appropriations about $3,000. The hope then was, that we should relinquish the work for only a short time, and that the receipts for the year 1899-1900 would not only be sufficient to warrant our resuming that part of the work we had laid down, but of strengthening the work in hand, and enlarging our field of usefulness. In point of fact, our balance disappeared the first month of the fiscal year, and we were in debt over $800.

As we have no contingent fund, and the receipts for each month have been insufficient to meet its expenses, we have been forced to borrow money and pay interest to meet our teachers' salaries. At the close of the first quarter of this year (June 30, 1900), the books showed the receipts from the circles to be over $600 less than those of the corresponding months of 1899. These figures do not make a very bright outlook; but we are not discouraged, for we remember that many of the circles are about starting in on another year's work, and we trust that the vacation period has so strengthened them spiritually that they will take hold of it with renewed vigor and consecration. It is the circles who determine the outlook for the treasurer, and we feel sure that if the members will prayerfully ask themselves if they are fulfilling the obligations resting upon them, and are giving of their means as God has prospered them, there will be no lack of funds.

Remember that each month's bills ought to be met promptly, and the only thing that makes this possible is the quarterly payment from the circles.

Let the gifts be undesignated as far as possible. Each year we pledge a certain amount for teachers' salaries, and we must look to the circles for the money to pay them. All moneys sent for other purposes increase our receipts, and, no doubt, are wisely spent, but they do not help us in meeting our obligations.

Let the cause of missions have a place in your daily prayers; then shall we not only hear God's voice saying, "Lengthen thy cords, and strengthen thy stakes," but we shall have the wherewithal to answer the calls He is making upon us in our own loved land.

GERTRUDE L. DAVIS.

PLEASE notice the *date* on the pink label on the outside of this paper. It indicates the time when your subscription expires. If it is other than 1901 will you not remit at once, to 510 Tremont Temple the amount due, and thus save expense of sending a bill?

Outlook for Alaska.

IF at this time we could visit Wood Island, Alaska, a most delightful prospect would greet us.

A little way up from the landing at the foot of a hill we should see our Orphanage just now being renovated with paint. All around the building we should note proofs of the thrift and industry of the one in charge. We should observe how the children are taught to till the ground, gather hay, build fences, and provide the winter's fuel. The interior of the Orphanage we should find in good order, the halls and many of the rooms covered with carpet, made by the boys from the loom sent two years ago.

In the home we should find a group of happy children, their physical wants cared for by their faithful matron. We should see them in the schoolroom learning the lessons of the day, helping also in the various departments of work, and at morning and evening as they meet for prayers.

A short distance from the Orphanage we would see the cottage, and the dormitory so earnestly prayed for and so recently provided by a Massachusetts friend. We would find them pushing the work as fast as possible that the building might be ready for occupancy ere the winter was upon them. We would find Mr. and Mrs. Coe in their cottage active and alert to make use of every opportunity for the improvement and advancement of the mission.

A short distance from the dormitory we would see the little church beside the lake, where six of the children have so recently confessed Christ in baptism.

The outlook would be a bright one. The background of ignorance and superstition would intensify its brightness.

The view compels us to another outlook, and from another standpoint — *the financial one.* We see that the support of this work calls for five thousand dollars annually. One-half of our fiscal year has gone, and but a small proportion of that amount has been raised. Of the Sunday schools, to whom we look largely for its support, but sixty of the five hundred asked for at the annual meeting have as yet contributed. We look upon blank spaces in our treasurer's books which we would see filled with substantial figures.

The Master has blessed our gifts and prayers for Alaska. What has been done in His Name is but the earnest of what may be accomplished by prayer and perseverance.

We ask for an increased interest that will bring the knowledge of this work to every New England Sunday school and its superintendent.

What is the outlook in *your* Sunday school for a gift for the mission this year? Will *you* by personal influence seek to make it a bright one?

MRS. JAMES MCWHINNIE.

THE fruit of the new license law for Alaska is manifest in Kodiak by one saloon where none existed before. Its evil effects have been so marked that several who at first favored it have changed their minds on the subject.

C. P. COE.

A Comanche Chief.

ONE of the greatest Indian chiefs, of recent years, is Quanah Parker, of the Comanches, the aristocracy of the Oklahoma reservation.

Parker's mother was a white woman. His father, however, was a Comanche chief, and his remarkable powers have overcome the Indian feeling against a half-breed.

Many years ago the Comanches, in a raid into Texas, captured a white girl and carried her away. She grew to womanhood among the Indians and was quite comely. When she became of marriageable age she was taken as a wife by a chief, and Quanah Parker is her child.

After marriage she was taken back to her own people by a band of Texans, who made a raid in the Comanche country; but she had become so accustomed to her wild life that she escaped from her friends and returned to her husband. A party sent out for the purpose again captured her, and kept her under surveillance until she died.

Quanah Parker, her son, vowed to avenge the wrongs of his mother, and he led many raids into Texas. He was wounded time and again, but he killed many whites. Later he became the friend of the men whom he had sworn to slay, and he has become the arbiter between his own people and his former enemies. He is chief of the tribe, and his word is law.

The Texas cattlemen fed their herds in the Comanche reservation, and they soon learned that Quanah was a good friend to have, particularly where the cattle grazed on land which had not been leased. For his services in this line, Parker has accumulated a fortune of $200,000.

"I am like a fence between the Comanches and the Texans," said Parker. "When any of my people take cattle from the Texans I make them restore them, and I see that the Indians get paid for the use of the land."

At home the chief lives in a two-story house in which are carpets, pictures, and other evidences of the white man's refining influence. A picture of his mother occupies a prominent place. He has fine linen and expensive silverware.

Quanah has seven squaws and twenty-five children. His latest wife is about thirty years old. She cost him several hundred dollars, and he considers her a bargain. She has all the good looks of the other six squaws.—*New York World.*

Outlook for Indian Territory.

OUR Choctaw and Chickasaw Baptist Association had just closed with a profitable meeting. The church-members, and the people of the community, had brought cooking utensils to a meeting-place, and brought with them fat beeves, pork, flour, coffee, sugar, to meeting-ground, and prepared food for the meeting. Three hundred to four hundred people were royally treated in this way for four days. Twenty-eight churches were represented; one hundred and thirty-one baptisms reported; total membership reported to be eight hundred and twelve. Thousands of white people are the in Choctaw and Chickasaw nations, who are missionary Baptist, and have their own association. Hence this is a strictly Indian Baptist Association. In

connection with this we hold a Sunday-school convention, also Ladies' Missionary society held a meeting. Dear old brother J. S. Murrow was with us, also Mrs. K. L. E. Murrow was with us, and cheering our Indian hearts. Those desiring to obtain a copy of the minutes can be had by applying to me; enclose stamp for postage. I rode horseback seventy-five miles each way to attend to this association. No rain here for over three months. Creeks are dried up, sinking wells on the road are locked up. The opening of Wichita and Comanche reservation has caused the white emigration to flow westward. That has caused dust on the road no less than five inches deep, and ornament traveller's face and garment as well. Thousands of thousands of Choctaws and Chickasaws are hungry for the Bread of Life. They are pleading for missionaries. Pray for our missionaries. Field is very large, workers are few. May God hasten the day so that my tribe will become God's children.

J. P. THOMPSON,
Missionary to the Choctaw and Chickasaw of Indian Territory.

Outlook for the Chinese Field.

FRESNO, CAL.

THE work of census-taking among the Chinese was slow, because they would not answer quickly, and wasted time asking questions that had often to be answered before we could get the truth out of them. I think, however, I got nearer the truth from them than any one else here could have done.

While in Medara, after finishing the interpreting work, I had several hours to wait for a train to take me home, and spent part of the time with the three Chinese women and their children living there. They listened with seemingly great interest, while I read and talked to them of Jesus.

It was good to be with them. I had cause each day of census-taking in Fresno to thank the Lord. I found one respectable woman who has been there all these years without my knowing it. I thought I knew every decent Chinese woman there. While I could not stop to talk gospel to them then, as I walked away from a house, I could invite the people to the mission and say as many kind words as possible to them. Now and them some one seemed afraid to answer my questions, and two or three others would call out: "No need to be afraid when it is the teacher who comes asking the questions. Don't you know she would not be after harming our people?"

I hope the troubles in China will soon end. The news that comes is enough to sicken our hearts daily. I sincerely hope that no Chinese here may have to suffer for what others of their countrymen are doing. I cannot think the Chinese blameless in China, but still it seems Jesus must be saying, "Forgive them, they know not what they do." I want to go back to the mission soon, so that my boys, or any of the Chinese who feel like it, can come and talk their troubles to me. We are now on our vacation.

S. E. STEIN.

Porto Rico.

MY last to you of June 17th, dated the beginning of a long siege of nursing, which has interfered very much with outside missionary work for the past month. I wrote you, I think, that a little mountain waif, whom I had befriended for some time, had just appeared at my door as the sun was setting. The boy was ill then, and though I despatched him homeward the next day with rice and beans for the family, he was unable to get farther than the limits of the town. Crawling back to me, he arrived so ill that I had to send for the doctor at once. It was impossible to cast the little lad out, the hospital was overcrowded, I could get neither room nor nurse for Manuel, and so, aided by the good ladies of this cottage, I have nursed the boy night and day. He has violent fever, of a class peculiar to the mountains of the tropics, not exactly typhoid, which cannot be at this altitude. It has been a struggle for life, and still the result is unknown. Manuel lies on a little mattress in a corner of my tiny room by day, and is moved to the parlor next by night. Of course there may be more danger of my contracting the fever; but, with all the precaution taken, I have no fear.

When I have felt ready to fret at this partial interruption to mission work, I have remembered that my Master besides His command as to preaching and teaching, spoke clear words as to tending the sick and needy. This can be but temporary, and may end any day now, and then the "teaching" will go on as before. If the little life is saved, I hope that I can make something of Manuel Torres, who is a fine, manly boy, whom I should like to educate for the benefit of his own people some day. As I write, his soft, brown eyes are on my face, and he seems better.

Notwithstanding this occupation, which has brought down statistics in my quarterly report to the society, I have kept up my weekly classes and Sunday school with regularity, and some have come to me whom I have been unable to visit.

My stay in Adjuntas has been much prolonged, and I long to return to creature comforts and to comradeship, yet the last weeks here, which have seemed broken up, may be the part of my stay to bear most fruit. It is a comfort not to know sometimes, and to just do what seems the nearest duty.

JANIE PRITCHARD DUGGAN.

Adjuntas, Porto Rico.

THE colored women of Washington have formed a league, which is doing a great deal of good in the poorer parts of the city. They have established day nurseries among the slums, and working women can keep their babies there for five cents a day. The nurseries are kept entirely by colored women, and are very successful. They open at five o'clock in the morning, and sometimes the last child is not called for until twelve o'clock at night. For the older children there is a kindergarten, with an additional charge of one cent a week. From sixty to seventy children are thus gathered in and kept from the gutter.

News from Corea.

BELOW is a picture of Edward Manning Steadman, the infant son of our former missionary at Anadarko, Okla. Ter., Miss Agnes T. Bryden. Miss Bryden went as missionary to Corea, and there married Rev. Mr. Steadman, a missionary in that field. A recent letter from Mrs. Steadman speaks of the progress of the work. The nurse who appears in the picture is one of the members of the church.

EDWARD MANNING STEADMAN.

IT is announced that Assistant Secretary of the Treasury Taylor is on the eve of taking the initial step in a general campaign by the government to stop the importation into the United States from Canada of undesirable immigrants. He will go to Boston, and from there will proceed to his destination, accompanied by Commissioner-General of Immigration Powderly. The frequent charges that the violation of the immigration laws have become flagrant, has led this government to take steps to have the source investigated, and this is the object of Mr. Taylor's visit August 3d.

Indian Wives Prefer Death to Separation.

THE enforcing by the United States government of monogamy among the Koiwa, Comanche, and Apache Indians on the reservation south of Wichita, Kan., has resulted in many tragedies.

Marjo, an Apache chief, who had two wives and was contracting for two more, clung, as did the others, to the oldest, ugliest, and fattest wife in his tepee. Two of his discarded favorites killed themselves. In the case of Tell Elk, no less than six squaws preferred death to separation.

In the agency building, the government has prepared to care for the women till their reservation is opened to settlers, when they will have sufficient to support themselves.

Since the decrees of divorce have been issued, many white men have visited the reservation to choose wives among the castaways, who are in all cases the handsomest of the tepees.

The Oklahoma customs are probably nearer to barbarism than in any other section. Here the bride is sold to the highest bidder. Her value is frequently taken in prizes. The wedding is an occasion of great festivity. Races among the Indians for the bride's pony, and among the unmarried squaws for her robe, are part of the programme. The bride's mother strips her of her wedding finery—the buckskin dress and ornaments—whereupon the bridegroom throws his blanket about her and carries her off to his wigwam.

Evening Brings us Home.

UPON the hills the wind is sharp and cold,
The sweet young grasses wither on the wold,
And we, O Lord! have wandered from thy fold;
But evening brings us home.

Among the mists we stumbled, and the rocks
Where the brown lichen whitens, and the fox
Watches the straggler from the scattered flocks;
But evening brings us home.

The sharp thorns prick us, and our tender feet
Are cut and bleeding, and the lambs repeat
Their pitiful complaints. Oh, rest is sweet
When evening brings us home!

We have been wounded by the hunter's darts;
Our eyes are heavy, and our hearts
Search for Thy coming; when the light departs
At evening bring us home!

The darkness gathers! Through the gloom no star
Rises to guide us; we have wandered far;
Without Thy lamp we know not where we are;
At evening bring us home!

The clouds are round us, and the snow-drifts thicken;
O Thou dear Shepherd! leave us not to sicken
In the waste night; our tardy footsteps quicken;
At evening bring us home.

American Baptist Home Mission Society.

Financial Outlook.

THE first half of the fiscal year of the American Baptist Home Mission Society ended Oct. 1st. Total receipts to that date cannot, at this writing, be given. There has been no marked variation in the contributions from the churches from those of previous years. For the first four months, for general purposes, they were $75,209.66. For the remaining two-thirds of the year about $300,000 will be needed. Let it not be forgotten that the society asks an increase of twenty per cent. as indispensable to the maintenance of its work.

Outlook for Church Edifice Work.

THE outlook for church edifice work this year is very gloomy. The gift fund is so low that numerous applications have been deferred, as there is no money in sight for payment of grants. This has proved a sore disappointment and a grievous embarrassment to many churches that hoped for aid in building houses of worship. It is also a great detriment to our work in the West, from which the message comes: "Better send one missionary with his house than two missionaries without any."

In some years the society has thus assisted from eighty to one hundred and ten churches. We ought to help one hundred this year; we may not be able to help fifty, without large and early offerings for this purpose. Only money designated for church edifice work is thus applied. Encouragment in giving to this fund is found in the fact that every hundred dollars so applied secures three or four hundred dollars more of church edifice property to the denomination. Withjn the last twenty-one years 1,617 houses have been built by the society's aid, valued at about $3,700,000. For Cuba and Porto Rico, church edifices are of the utmost importance just now.

Outlook for the Schools for the Colored People.

THE schools for the colored people open generally about Oct. 1st. Conditions appear favorable for an unprecedently large attendance. For several years the yellow-fever has seriously interfered with the opening of some schools, but thus far there are no indications of trouble from this source. Excellent and experienced instructors are in charge of the work, which was never of so high an order or more thoroughly done than now. The reputation of some of these schools extends to other lands. Spelman Seminary attracts students from Central America, and the Leonard Medical School others from Jamaica. Doubtless there will be others soon from the colored people of Cuba and Porto Rico. Spelman Seminary will celebrate its twentieth and Shaw its thirty-fifth anniversary in 1901.

The splendid buildings of Virginia Union University are in complete condition, the last one being for industrial education in mechanical branches. The colored Baptists of South Carolina are striving to raise $12,500 for a new building for Benedict College, while at Spelman Seminary several large structures are projected, which will make it even more than now preëminent among all institutions in the world for colored young women.

The disqualification of illiterate negro voters by several Southern States is likely to stimulate the negroes to acquire an education, and so to create a greater demand for the institutions supported by the Society.

Outlook for Co-operative Work in the South.

THE Society is in coöperation with the Home Mission Board of the Southern Baptist Convention, and with the white and the colored Baptist State Conventions in the following States: Virginia, North Carolina, Georgia, Kentucky, and Missouri. It is expected that other States will soon be added to the list.

In some quarters there has arisen among the colored Baptists an agitation against coöperation with white Baptists, and the firing of the negro spirit to work independently. The great mass of the thoughtful colored Baptists, however, know that neither their State, nor their general missionary and educational enterprises, can be successfully carried on without the expenditure of far larger sums than the colored people are able to contribute, while, at the same time, they welcome the counsel of their white brethren of longer experience and wider knowledge of missionary methods.

The need and value of this coöperative work is well stated by Rev. E. P. Johnson, the General Missionary for Georgia. He says: *The missionary and educational work*, now being carried on by *the coöperative bodies*, is the most thorough and effective work of its kind ever performed in our State. The churches, Sunday schools, preachers, Sunday-school teachers, and the masses generally, are being reached as never before. There is no question as to the very great importance of this kind of work in the Christian development of the colored Baptists of the State. This work is supplying a long-felt need which can be supplied by no other means. It must be remembered that the great majority of those now engaged in preaching the gospel, and

in teaching the Sunday schools, have had no special training for Christian work. They are not able to attend our schools. In their present condition they must remain, unless they can have the opportunities for improvement given them in our institute work. The missionaries into whose hands this work was placed, were selected because of their special fitness, each one having had some special training in our schools, and an extended experience in teaching school, and in pastoring churches."

The Outlook in Mexico.

BEGINNING at New Laredo, the gateway to Mexico, the prospects are brighter than ever before. The new house of worship was completed in August, when Rev. Alejandro Trevino, of Monterey, assisted Pastor Kimball in special meetings that resulted in several conversions. At the dedication about five hundred persons were present, crowding the house, and listening attentively at every door and window. In Monterey larger accommodations have been provided for the school, and the church is branching out in a hopeful mission enterprise.

At Linares Henry Westrup, son of our veteran missionary, Thomas M. Westrup, is meeting with encouragement, and recently in visiting some ranches on a missionary tour, preached to people who had never before heard the gospel, and who were deeply affected by the message, some of them remaining until midnight to learn more about these new truths.

Rev. W. H. Sloan, at the City of Mexico, recently held special meetings, assisted by other brethren, with excellent results. The meeting of representatives of young people's societies, in the City of Mexico, was inspiring. Mr. Sloan is printing his Spanish Concordance of the Bible, for which financial aid would be greatly appreciated. Rev. F. T. Uriegas, of Puebla, is in deep affliction by the death of his wife. Rev. D. A. Wilson, of Guadalajara, rejoices in several conversions and additions to the church. So, in general, the work in our sister republic, of nearly 13,000,000 people, is very encouraging.

Outlook in Eastern Cuba.

ONE year has passed since Dr. Moseley, after a previous tour of inspection, began in October, 1898, permanently, his work in Santiago and vicinity. Within this year substantial foundations have been laid, or, in military parlance, a base of operations has been established for an advance movement. The presence of Dr. Moseley among New England churches and associations during the summer has awakened much interest in this new and promising field. The friendly relations established between himself and many teachers from eastern Cuba at Harvard, during the summer, will be of great advantage to him in his missionary tours over the Provinces of Santiago and Puerto Principe. He returns with two efficient helpers, supported by our two Women's Home Mission societies, and with these reënforcements, and with good and commodious mission headquarters in Santiago, a larger work may be expected there. The Santiago church recently received a very valuable accession, in the person of Señor Tamayo, a native of Cuba, and for a time a general in the Venezuelan army, and now at the head of the Orphan Asylum, at Santiago, under the patronage of the veterans of the Cuban army. He was prominent in the receptions tendered to the Cuban teachers, on whose behalf he presented the "loving cup" to President Eliot, of Harvard University. It is a hopeful feature of our work that God is giving us men of this stamp. Dr. Moseley expects soon to make Puerto Principe his headquarters for a time, in the northerly part of the island. The field is white unto the harvest; laborers are all too few. Pray ye the Lord of the harvest that he will send other capable men to the work.

The Outlook in Porto Rico.

BRETHREN McCORMICK, at San Juan, and Rudd, at Ponce, are pushing out to the occupancy of new fields, employing native helpers, when suitable ones can be found. It is probable that ere long there will be a chain of Baptist missions from San Juan to Ponce, Brother McCormick having occupied a station south of San Juan, and Brother Rudd reporting the organization of another church at Adjuntas. The one great drawback is the lack of suitable chapels. The rented places of worship are uninviting and contracted. The imperative need, let it be said with the utmost emphasis, is money for meeting-houses in Porto Rico. With these, our work would go forward by bounds.

REV. H. H. CLOUSE, of Oakdale, O. T., writes: "The Lord has been gracious and given us sixteen precious souls; eleven of these were boys and girls from the school, embryonic preachers, missionaries, and foundations for Christian homes. Our association and camp-meeting was a time of spiritual refreshing from the Lord. Church is united and earnest. Indians somewhat unsettled in view of land to be opened."

REV. D. ROGERS writes as follows of work on his field: "The general outlook of the work is far more encouraging than when I commenced my work of district missionary for the northern portion of the Indian Territory. The churches are generally better organized. Several are intending in the near future to keep up their church work without aid from the Convention or Home Mission Society. It is expected that three or four will do this the coming year.

"I have observed a deepening interest in missions among our churches, as well as a broader view of responsibility in maintaining the interests of the work at home and abroad.

"Many of our churches have received showers of blessing during the past year. There has been the largest ingathering by baptism and by letter in the churches on my field that I have ever known since I came to the Indian Territory twenty-five years ago. From a few of the churches in the Cherokee Nation, and one in the Creek Nation, there have been over 400 additions by baptism alone. These additions have been to nine churches. To many other churches in the Cherokee Nation there have been additions, but I am not certain as to the exact number. In several of our churches the membership has more than doubled during the past year."

REV. J. D. MATTHEWS, writing from Perry, O. T., says: "The American Baptist Home Mission Society has made it possible for the First Baptist Church of Perry, Oklahoma, to be what it is to-day. Early in the settlement of this country the society gave attention to this new and growing city. The church here has now a good building, out of debt, and on the upward tendency in everything. Congregations are good, and new members being received at almost every service. Since January 1st we have approved for baptism and received by letter 39 persons. The Sunday school has grown from about 30 to 100. The B. Y. P. U. has been reorganized (or rather organized), with a good active working force."

REV. J. A. SCOTT, writing from Tecumseh, O. T., says: "Rev. George L. Hale and J. M. Hunt have been assisting us in a revival, which proved a great blessing to our church and brought forty-eight additions. We are in a prosperous condition spiritually. Our church is wonderfully built up in every way. Pray for us."

REV. T. M. SHANAFELT, our general missionary for North Dakota, sends the following items about work in his State: "During the Convention year, four new churches have been organized: Kempton in Grand Forks County, Anamoose and Friedenstein in McLean County, and Kenmare in Ward County. Three new houses of worship have been dedicated: Grafton in Walsh County, Valley City in Barnes County, and Mitleider in Emmons County. Two others are nearly ready for dedication, at Hillsboro in Traill County, and Custer Valley in Morton County. The Langdon church has nearly completed a chapel at Stilwell, one of its out-stations. The Swedes at Slaughter in Burleigh County are making preparations to build a chapel. Two pastors have been ordained, fourteen new ministers have settled in the State, and four have removed from the State.

"The work among the Germans and Russians is full of encouragement. They are making rapid progress. Their pastors are full of the missionary spirit, and some of their consecrated laymen are doing effective service at several outlying stations. They are reaching out into new settlements, with an earnest desire to evangelize their countrymen, who are annually coming to seek homes in North Dakota. Rev. J. Reichert has faithfully served as district missionary.

"During the past year the tide of immigration to this State has risen higher than in any year since the early days in Dakota Territosy. This rapid increase in the population of the State increases greatly our responsibility to furnish the gospel to these new settlers, and emphasizes our duty to evangelize the thousands who have come to us from other countries beyond the sea. New mission fields should be occupied without delay. This will involve the necessity for the organization of new churches, and the consequent necessity for an increased appropriation of missionary funds. The duty of the hour calls for an enlargement of our work, and we ought to meet it with increased courage and unfaltering faith in God."

A Sunday in Monterey, Nuevo Leon, Mexico.

IT was my fourth day there. We had a famous ministers' meeting on Thursday, a glorious meeting of the Nuevo Leon Association on Friday and Saturday, and a fitting conclusion to it all were the meetings held Sunday in the auditorium of the First Baptist Church.

First, there was the Sunday school with 119 present. The superintendent, Jonas Garcia, a young man, who has been the principal in one of the public schools of Monterey, made it interesting for all of us by the questions he asked, and his comments. Collected $2.47. The pastor, Rev. Alejandro Trevino, announced that the writer had been appointed by the Association to preach the sermon on missions, and would do so that evening, service to commence at 3.30 P. M.; also, that the service at night, 7.30 P. M., would be addressed by Revs. R. Garza and M. A. Villarreal, and the baptism of one candidate. This program was carried out, and improved by the application for baptism and membership of seven other candidates. Praise the Lord!

The general outlook for these churches is good; but the Monterey First Church is rapidly going ahead under the careful management of its excellent pastor and his devoted assistants.

Pioneering in New Mexico.

I HELD a meeting of several days at Nogal, a small town in Lincoln County, about two and one half miles from the El Paso and Northeastern railway. This is a mining town, and has always been regarded as the hardest place in all New Mexico. Infidelity, vice, and immorality reigned supreme, and such a thing as gospel preaching was rarely known. I had a good audience, and the best of attention from the beginning, and, on several occasions, the saloons closed at preaching hour, and the keepers attended preaching. From the first, the power of God seemed to be manifested, and before the meeting closed I had the blessed privilege of baptizing thirteen happy converts, and organized a church with fifteen members, and three accessions afterwards. God's merciful hand was visible in the meeting throughout.

A little incident in connection with this meeting is worthy of note. Water was scarce and no place to baptize. There was a small spring running into a dry branch, and we thought we could dig out a place for a baptistery in the bed of the branch, and let it fill from the spring. When we commenced digging, we soon struck rock that could not be dug in the ordinary way; but these miners, nothing daunted, soon had their drills and dynamite on the ground, and in a few hours had a pit prepared that, when filled, afforded a nice pool, ample for the purpose.

Appeal after appeal came to me from Rincon, a small town on the Rio Grande some 150 miles away by rail, for me to come over there and preach to the people. Having no spare time except during the week, I visited that place between the first and second Sundays in September. I stayed there four days, and tried, by the help of God, to

preach to that people. I had a good audience all the time, the most of whom were Catholics, all of whom gave me the very best of attention, and showed me the most profound respect. Contrary to anything that I have ever before witnessed, when I would make a proposition for persons who desired the prayers of Christians that they might be saved, many Catholics would respond.

There are only a few Baptists at that place, but they are continually giving utterance to the Macedonian cry, "Come over and help us," and we have no one to answer that cry. That was the first Baptist preaching they ever had, so far as I could learn; but it is impossible for me to reach that field, as I have more than I can attend to on this side. During my stay there, one man was happily converted to God, and I learn that he is now a devout Christian, holding family prayer regularly.

R. P. POPE.

A Singular Sign.

RECENTLY, in passing over a thoroughfare leading toward a cemetery, in the suburbs of one of our great cities, the following saloon sign attracted our attention: "Wines and liquors at distillery prices;" and below, in larger letters: "Funeral parties quickly served." That funeral parties *en route* to or from the cemetery, where many of our foreign population bury their dead, are in the habit of indulging freely in spirituous beverages in connection therewith, is openly attested by this sign. Frequent bacchanalian carousals at the christening of infants, and the patronizing of saloons while passing "through the valley of the shadow of death," are shocking incongruities, and denote the low religious conceptions prevalent among many of these peoples. They surely need the gospel.

Will Education Solve the Negro Problem?

THIS is the question under discussion by some of the magazine writers of the day. Much depends upon the *kind* of education he obtains. If it is simply the education of the intellect, or of the head and the hand, as in industrial education, it will solve neither the Negro problem, nor the Indian problem, nor the Caucassian problem. What is the problem? Is it not at bottom, how to train a people so that they shall be virtuous, honest, truthful, law-abiding, peaceably disposed, God-fearing? When these conditions prevail, the problem, to a large extent, is solved. The Christian element must enter into the education of the negro, otherwise education will benefit him but little.

Judge Campbell, of New Orleans, is quoted as having said recently: "Education among the race is a great provocative of discontent." Indeed! Is it not among any people? And is not a spirit of noble discontent precisely what has pushed the human race onward to higher attainments? He bluntly says: "The negro should have remained in ignorance. The methods now used to solve the negro problem (by education) will make that problem a fearful one. The negroes are getting further and further away from the very basis upon which they can remain peaceably in this country, a distinct recognition of the racial superiority of the whites." And the school authorities of New Orleans have decided to abolish the grammar schools for the negroes and restrict instruction to the primary grades, adding something in the way of manual training.

The American Baptist Home Mission society has strenuously insisted that the formation of Christian character is the supreme aim of the institutions it has established for the colored people. These schools are most positively Christian and missionary. Their moulding influence has been powerfully exerted upon thousands who have gone forth as wise, well-balanced men and women to promote the highest well-being of their people, and whose labors, as can be attested by many witnesses, have been an incalculable blessing. The greatest need of the colored people to-day is more men and women of this stamp, who are transforming homes and society and churches, and thus solving the negro problem. Only such education will solve it.

Christian Heroism at Home.

THE martial spirit burns in almost every boy's breast; is easily aroused in maturer years; while women, even, flock to adore the returning military hero. What does it signify? A desire for achievement and admiration of those who have achieved; to do something heroic and to honor heroes. It is a feeling, impulse, ambition that, sanctified, is praiseworthy and should find scope in Christian service. There are thousands of young people who are discontented with their commonplace course of life, even though their surroundings are all that heart could wish. A young lady recently remarked to a friend: "Though I have a pleasant home, I feel that my life is running to waste. I feel that I ought to be doing something for somebody, or for the world." But where, in our own localities, are opportunities for the display of Christian heroism? We think of heroes on foreign mission fields, we almost envy them their opportunities to show of what sturdy stuff they are made, forgetting or overlooking opportunities here. Where?

In social circles, with their many seductive devices and specious reasons for departure from what they sneeringly call "Puritanical" notions, there is chance for Christian heroism to take a stand for Christ, and "face a frowning world."

So, in these days of religious dilettantism and sentimentalism, it often requires no little courage to stand squarely on some great Scriptural principle. To face the volleys of jeers and the charges of bigotry, simply for being consistent and true to convictions, is often as difficult as to face and conquer a foe on a battle field.

To recognize God in our affairs, to avow belief in Him among those who may take His name in vain, and even deny His existence, is a test of Christian heroism. Never did Rear Admiral Philip, recently deceased, exhibit finer heroic qualities than when, after the great victory at

Santiago, he ordered the bugle to sound: "All hands on deck," and there, in the presence of the grimy and excited crew of the battleship *Texas*, openly made acknowledgment of his faith in God as the giver of victory, and asked his men to bare their heads and with him reverently offer a silent prayer of thanksgiving to God. It is a spirit like that, which, when occasions arise, will make Christian heroes anywhere; and such occasions are continually arising.

Ruskin, with his wealth and his refined tastes, but with a noble discontent that chafed in a life of ease, did the heroic thing when he went to live in the Whitechapel district, and spent his means freely, but judiciously, for the uplifting of the lowly and the lost. In our cities are similar opportunities, especially for the young, to engage in mission work while their associates are engaged, perhaps, in progressive euchre parties, or other things equally trivial. To him who wants and wills, there are opportunities numerous for Christian heroism at home.

The Montemorelos Mission.

A LARGE field, and believers widely scattered. We have churches at Montemorelos, Linares, and Ebanos. The two first are large towns; the last named a sparse settlement. There is also a church at San José, and out-stations along the line of 150 miles from end to end. I am the only missionary on it, but Brother R. Garza sometimes goes to Ebanos from Cadereita.

The Montemorelos church, as appears from its late report to the Nuevo Leon Association, has 91 members, but hardly two-thirds live there. They spent last year $31.74 expenses; $40 to the pastor; $9.50 relief to the poor; $12 to the Association. The Sunday-school collections reached $27.54. Meetings generally well attended and spirit good. Baptisms, 6; letter, 6; experience, 6; exclusions, 8. The opposition church, composed exclusively of our discarded members, works against us, headed by the former missionary, Armendariz; but the worst of the case is the spectacle of dissension between Baptists, but we hope this will not hinder the work much.

Linares church is small, 30 members; no increase this year; is united and does the best it can; gave the Association $6; needs a pastor; has a large extent of land and out-stations to San José, distant 50 miles, with good prospects, but no one to do the work.

Ebanos is one of our oldest churches, but does not grow, because unavoidably neglected for want of time to press the work. Sent $3 to the Association; has 36 members, mostly unlettered and impoverished to an extreme by drouth.

There are plenty of places where a good congregation can be had, when it is possible to go to them. Romanism is manifestly on the decline everywhere. I am willing to work on and wait for results. T. M. WESTRUP.

Work among Full-Blood Indians.

I THINK my work during the last quarter has been useful to the Master's cause among the full-bloods. They certainly need attention. On one trip my good wife and I rode forty miles among the mountains of Apucksho-nubbie District in the Choctaw Nation. Most of the way we had to hold on to the wagon to keep from being spilled out. At the end of our journey every bone ached; but we were richly repaid by being of use to the Indians. They had built a neat little chapel in a beautiful valley. "As the mountains are round about Jerusalem, so the Lord is round about His people," whether white, red, or black. There were no whites, and the Indians were camped all around the little chapel which they had built with much labor, and, to them, great expense. They desired to be organized into a church, and it was a pleasure to comply with their request. I wish there might be a young, active man with suitable qualifications appointed, who would give himself exclusively to work among the thirty-five thousand full-bloods of Indian Territory. Such a man could restore the former life and vigor into the sixty churches, and renew the interest here and in the States in this Indian mission work that characterized the days of Evan and John B. Jones, H. F. Buckner, Jesse Busyhead, and others. J. S. MURROW.

Providential Escape.

REV. J. N. WILLIAMS, superintendent of work among the French of New England, tells of a providential escape while assisting Brother Cote at Lawrence: "A window in the rear of the platform placed the speaker in full view from a vacant lot behind their hall. Brother Cote was moved to cut short his address and leave me in charge, in order to expostulate with the somewhat noisy crowd that had gathered in the street in front of the building. Suspecting, from a remark of one of the disturbers, that there might be a rear attack, he slid quickly around to the opposite end of the edifice, and arrived just as two miscreants, with rocks in hand, were taking aim to hurl at the speaker, in full view through the window. His sharp cry, '*Que faites-vous là?*' checked them in the very movement of hurling the missiles, which were dropped with the hastiest kind of leaping over the board fences of the vacant enclosure, and a sudden skedaddling of the parties concerned. Brother Cote then came in to thank the Lord that we were the two preachers there that evening, one to speak, and the other to be policeman. If Brother Williams had not been here, my head would have been cracked, and had I not been there, his certainly would have been!"

Opportunity and Obligation.

OPPORTUNITY and obligation are inseparable. The "great door and effectual" open to Paul at Ephesus, put him under obligation to change his cherished plans, and to enter that field where many souls were given him for Christ. Our Lord himself improved the opportunity at Jacob's well to get access to the citizens of Sychar, where — strange thing for a Jew — he abode two days. This, doubtless, prepared the way for the subsequent successful labors of Philip in many villages of Samaria, as well as in its chief city. And when Philip, directly afterward, went down to Gaza, under the dictates of the Spirit, how quickly obedient he was in joining himself to the Ethiopian in his chariot, who wanted one to teach him the meaning of Isaiah's words about the great Sufferer.

In our home mission fields everywhere, people are peculiarly accessible, untrammelled, inquiring, and receptive to the truth. Of our foreign populations this is true as compared with their condition and temper generally, in the lands from which they came. God has flung millions of them into the very lap of American Evangelical Christianity. We have not to go three thousand miles to them; they have come three thousand miles to us. Here is a great opportunity to evangelize them; is the work we are doing the measure of our obligation?

After opportunity comes obligation; after that, accountability.

OUR YOUNG PEOPLE

CONDUCTED BY
ANNA SARGENT HUNT.

DEAR YOUNG PEOPLE: How many of you read the letter from your missionary, Mrs. Janie Pritchard Duggan in the last ECHOES? We hope you will watch for tidings of her work among the women and the children "with their glorious dark eyes and pathetic smiles," as they are described in the letter mentioned. As our paper calls our attention this month to the outlook in our Home Mission work, we earnestly hope you will think much of her whom your friends are helping to support, and plan to make large gifts to our treasury.

A Suggestion.

BECAUSE we realize how our young people are often at a loss to know just how to arrange their next missionary program or entertainment, we remember and mean to tell them what we see or hear or read that may be helpful. Just now, as we think of the meetings that will be held early in October, some of them public ones, for the raising of mission money, we call to mind the pretty decorations we saw in one of the buildings at the Atlanta Exposition.

Really there seemed to be no end of beautiful lettering and garlands, and all of yellow rosettes, which were simply ears of corn cut crosswise. Try it, young folks, in the making of the name of your society or fitting mottoes, and see if it is not a novel idea.

Some time ago we saw in the *Work at Home* a very suggestive article, which we think may furnish helpful hints for our workers this month.

An Indian Corn Festival.

An effective entertainment may be devised by the use of American maize as decoration, and subject-matter for song and speech.

Church vestries do not lend themselves easily to decoration, but wonders may be accomplished with simple materials.

Secure, if possible, such pictures as those by Julian Scott, from which the illustrations of Edna Dean Proctor's "Song of the Ancient People" were made. These pictures illustrate scenes in the life of the Pueblo Indians, and are of great beauty. Indian rugs may be borrowed and hung from the window sills, and any rare articles, representing the antiquity of maize, its use in ancient worship, and its great variety in coloring, may be used.

Figures of the Corn Father and Corn Mother were used in the yearly celebrations of the Moqui Indians of Arizona, and may be suggested as a part of the decorations. (See works of F. H. Cushing.) Flat baskets may contain ears of corn with the husks removed, showing the kernels regular in form, and glistening with natural polish. The shades of color in such ears are more varied than one would dream; clear white, rich pink, soft yellow, pale porcelain blue, brilliant red, and rich brown.

For other adornment, paper semblances of maize can be effected with a few rolls of cotton wool, a supply of crêped tissue, and a little new rope. Roll a wad of cotton into a cob-like shape, fold around it three or four leaves of crêped tissue, to represent the husk, and you have a very fair ear of corn.

Wind the pillars of the hall with waving leaves and radiating ears. Cover the lamp shades with long, drooping leaves, and arrange a thick row of corn stalks in the rear of the platform. All these can be made largely of paper, with here and there real ears of corn.

The festival may begin with a maize supper. The menu, as well as the admission tickets, should be written on corn-colored paper. Hasty pudding and cream, hominy, hulled corn, brown bread, corn-starch cake, baked Indian pudding and pop-corn-balls may be served. Tiny books, containing maize recipes, can be made and sold.

A literary programme following the supper may consist of a paper on "Ancient Ceremonials in Honor of Grain among the Greeks," and another on "Maize as a National Emblem."

After the recitation of Miss Edna Dean Proctor's poem, "Columbia's Emblem," a procession of Corn Maidens may enter from the back of the hall and march around to the front of the platform. Let them be led by a dark-haired girl in Indian costume, carrying on her head a basket filled with ears of corn (imitation). After her, Priscilla Alden in Puritan costume, carrying a plate containing a few kernels of corn. The Corn Maidens may be robed in corn-colored cheese-cloth gowns, cut in Grecian simplicity, with long corn leaves hanging from each shoulder. A few may wear green gowns, and one a dark red to suggest the red-corn ears. The neck may be trimmed with corn leaves (of paper), alternate gold and green, a chaplet of the same on the head.

After marching about, the Corn Maidens form a semicircle on the platform, while one recites Miss Proctor's "Song of the Ancient People."

The festival may then close with an informal season of ice-cream and sociability.

Our Little Folks.

Helping Hands.

HOLD the tiny hand securely —
Steady now, my little man,
She will take the step in safety
If you help her what you can.

You and she may learn together
Something well for you to know,—
Helping hands are always needed
As adown life's path we go.

H.

The Children's Work.

Subject for October. - - - - The Outlook.

WE think we hear some of our little folks say, "Oh, why don't we have an easier subject?" What does it mean any way?" Now, children, the word has just the simplest meaning: to look out over our work; to see what it is, and what part you and I can have in it.

If you will turn to page 16, July ECHOES, you will see a list of our schools, and you will find that in them, there are the children of the colored people, Indians, Mormons, Chinese, Mexicans, and those of Porto Rico and Alaska.

The very last ones are those for whom you are specially working when your Sunday schools send their money to help the Alaskan Orphanage; but when you assist in one part of a great work, you help the whole, so you must feel you are doing much when you send your dimes and dollars.

Our Woman's Society knows this very well, and could not spare you, and we believe the Heavenly Father numbers you among His workers, and has many errands for you to do.

We hope our Sunday schools will this year send a great deal of money to help the Orphanage.

If our little folks could read the News Letter that "Papa Coe" (as the Alaskan children call him) sends out every month, they would find out many things they would like to know. Wouldn't many of them like to send ten cents, and have this letter come to them through the mail, and be their very own message from the far-away land?

The April letter told us about an Alent game which is played by the Orphanage boys and girls. Our young readers would be much interested in it.

In the May number we read about Alexander Naoomoff, the first boy to enter the Orphanage. He is now a Christian boy and at work in California. Also we read of the baptism of several of the girls in the beautiful little lake in front of the chapel.

In June, July, and August we saw how the boys have worked in securing red salmon, acting as waiters for the Commercial Company, and bringing grass for the silo.

Swipe's name is mentioned, and we are glad, for he is an old friend. It is reported that Paul and Ephimpka have gone as helpers on the schooner *Makseutoff*, which is hunting sea otters.

We are very glad to hear that the new home for boys is probably ready for use by this time.

All these good things, and many others, we find in the News Letter, and we know that life is very *real* at the Orphanage, and that the children are being led out of darkness into the light which comes from knowing about Jesus.

Dear little folks, this Alaska work seems to be *your* part of "the outlook" for the year. Will you each do what you can to have your Sunday school send a large sum of money? Be sure and keep the matter in the minds of your teachers and superintendents, so it will not be forgotten.

Precious Jewels.

REMEMBER that ten cents is the annual membership fee for our Precious Jewels, and that the payment of one dollar for a boy or girl under seven years of age makes a life-membership, and entitles the little one to a pretty certificate, and to have the name printed in the ECHOES and annual report.

It was a great mystery, not long ago, to some one passing a certain house to see ever so many baby carriages at the door; but it was all plain enough when the friend was told that the Precious Jewels and their mothers were having a missionary meeting together.

We wish every church could see at least one such meeting a year.

Armor-Plated Boys.

MY DEAR BOY FRIEND: You are wondering what kind of boys these would be. Let us have a little talk together.

Have you a companion whom you love very much? I am sure you have, and that you enjoy going along to school with him, and to have him in your home, and the days seem very long when you do not see him. Perhaps you remember how a certain gentleman came once to see your papa, and you heard them talking about the time when they were boys, and you thought they must have been just such friends as you and Harry or Joe or Alfred are, and you were very sure that this beautiful friendship would last for a long while to come.

Well, I want to remind you that there are a lot of friends, beside those who walk and talk and think with you, from whom it will be very hard for you to be separated as the years go by. If they are *good* friends you will be glad this is the case, if not, there will be many sad times in store for you. I refer to the habits you are forming in your boyhood. They, as well as you, are growing older every day, and the older you both get the harder it will be for you to part company.

You would like to be a good Christian soldier I am sure.

If you will take your Testament, and turn to the sixth chapter of Ephesians, you will see what kind of an armor St. Paul thought was necessary for one who would fight against the evil that is in this world.

If you put it on, you will have on a whole suit,— a helmet for the head, a breastplate, sandals for the feet, and a trusty sword to be carried in the hand. Then you will have no need to fear your enemies, the bad habits, that would like to destroy you. The *Children's Visitor* says:

"We believe that it is highly important in these days that our boys should be armor-plated. A boy needs to be ironclad on —

"His lips — against the first taste of liquor.
"His ears — against impure words.
"His hands — against wrongdoing.
"His heart — against irreverence and doubt.
"His feet — against going with bad company.
"His eyes — against dangerous books and pictures.
"His pocket — against dishonest money.
"His tongue — against evil speaking.
"This is necessary if the character is kept clean and sweet and pure. May God help the boys to put all the armor on!"

Three Things to Guard.

THIS poem was written six hundred years ago.

Guard, my child, thy tongue,
That it speak no wrong;
Let no evil word pass o'er it,
Set the watch of truth before it —
That it speak no wrong.

Guard, my child, thine eyes,
Prying is not wise;
Let them look on what is right,
From all evil turn their sight;
Prying is not wise.

Guard, my child, thine ear,
Wicked words will sear;
Let no evil word come in
That may cause the soul to sin;
Wicked words will sear.

What a Colored Girl Tells Us.

WHEN Mrs. Reynolds was at Hartshorn last spring, she was much interested in the youngest pupil, Ethelyn Kirby, the daughter of one of the most prominent colored pastors of the South. She has recently received from her the following letter, and she would like our boys and girls to read it, so they may see how the little dark-skinned children are anxious to do just what their white brothers and sisters do, and to grow up to be useful men and women. The fathers and mothers take great pride in naming their children after those who have been good and great. Ethelyn writes:

My Dear Mrs. Reynolds: You know when you were at H. M. C. you told me to write you, and tell you all about my sisters and brothers. I'll start with the youngest, a boy named Jesse Vassar. He is two years and eight months old, and he is busy from morn till night, just as busy as he can be getting into mischief. When he has finished his supper he is ready to go to bed. Next comes Louise May Alcott, four years old. At night, Essie, as she calls herself, goes to sleep before we can undress her. Then comes John, he will be seven years old Saturday, and is just as bad as he can be, I mean mischievous. He says he'll be a doctor. He was always prescribing cures for disease before he could walk. He didn't walk until he was three years old. Then comes the trained nurse, Marian, eight years old, and as

ETHELYN KIRBY.

healthy as can be. Leonard, the preacher, so he says, but he'll have to change a good deal yet to become a good preacher of the gospel. He is quite smart in his books.

I hope you will come to H. M. C. this school year, I would like to see you. I send you my picture which makes me look taller than I really am.

I often think of you throwing me kisses. With much love, I am your affectionate little friend,

ETHELYN KIRBY.